

## Stay Of Execution?

Tax Deadline Extended:  
Parks Urges Legislation

By Robert O'Brien  
WASHINGTON (BP) — Direct intervention by the White House has resulted in a two-month extension of the former Oct. 15 deadline for filing and paying federal income taxes by employees of religious and charitable organizations who earn income overseas.

R. Keith Parks, president of the Southern Baptist Foreign Mission Board, said: "We really appreciate the efforts of those in Congress and the administration to help us. But all the deadline extension until Dec. 15 amounts to is a stay of execution for missionaries and other overseas workers now forced to pay full taxes in both the United States and the country where they serve."

"A stay of execution is not enough," Parks declared. "We need action. This has been delayed too long. Southern Baptists and others interested in mission work overseas must recognize the

seriousness of this and let their elected representatives know how they feel."

The White House intervention came after the Internal Revenue Service, which granted the Oct. 15 deadline last June, refused another extension, according to Robert Maddox, special assistant for religious affairs at the White House.

"The intervention of White House staff was in line with both legislation pending in Congress and proposals in the 1981 economic package recommended by President Carter to give income tax breaks to all Americans overseas," Maddox said.

The legislation pending in Congress (House Resolutions 1319 and 5829) is designed to correct inequities for missionaries and other charitable workers overseas created by the Foreign Earned Income Act of 1978.

Parks added: "If Congress does not remedy the situation when it reconvenes in November it will cost the

Foreign Mission Board, which has more than 3,000 missionaries in 94 countries, over \$1 million a year, not to mention the millions others will have to pay. It appears this issue has become a political football in an election year," he said. "If that's the case, it's a shame, a real shame. Missionaries and other charitable workers deserve better treatment than that."

H.R. 1319 and H.R. 5829 would prevent missionaries, charitable workers, and others from bearing the full burden of income tax in the United States as well as in foreign countries.

H.R. 5829, which passed the House of Representatives as a bill to exempt overseas duties on church bells for the United Methodist Church, was turned into a \$39 billion tax cut bill by Sen. Russell Long, D-La., and the Senate Finance Committee. It retains the exemption for United Methodists and adds an income tax exemption for Americans living overseas.

It would exclude from U.S. taxes the first \$50,000 of income of all Americans working abroad if they live in developing countries or if they live in developed countries but do export-related or charity work.

If H.R. 5829 does not pass because of what appears to be building opposition to its \$39 billion tax cut provisions, Sen. Long will work on behalf of missionaries and other charitable workers through a smaller bill, such as H.R. 1319, a spokesman for Long said.

H.R. 1319, already reported out of the Senate Finance Committee, would restore \$20,000 of foreign income exclusion for missionaries and other charitable workers overseas which they lost under the Foreign Earned Income Act of 1978.

The effort to restore tax exemptions to missionaries and other charitable workers has been pushed by the Foreign Mission Board, which sends more missionaries overseas than any other missions agency, and the American Council of Voluntary Agencies for Foreign Service. The American Council is made up of 32 member organizations, including the Baptist World Alliance and a variety of Protestant, Catholic, Jewish and nonsectarian agencies involved in missions and charitable work overseas.



Summer Missionary In Israel

Don Gann, a student at Mississippi State University, Mississippi State, served as a Baptist Student Union summer missionary to Israel. He worked as a camp counselor, lifeguard, athletic coordinator and Bible study leader in the Potter's Wheel Camp at Baptist Village. He and his fellow BSU team members conducted camp for more than 400 children from approximately 20 cultural backgrounds. Don is a member of First Baptist Church, Vicksburg. (FMB) photo by Don Mantooth.

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FBC, Columbia, Leads  
State In Mission Gifts

First Baptist Church, Columbia, led the state in gifts through the Cooperative Program for the 12 months ending Aug. 31, according to Guy Henderson, consultant for Cooperative Program promotion in the Department of Stewardship and Cooperative Program Promotion.

The top 10 churches in Cooperative Program gifts for the period were listed in the November Stewardship Bulletin from the department.

The total gifts for the period for First Church, Columbia, were \$218,322. J. Roy McComb is pastor.

First Church, Jackson, was second in total gifts with \$211,680. The church is pastorless at the present time. The third-place church was Broadmoor in Jackson with \$194,358. David Grant is pastor of this church.

The other churches in the top 10 were First Church, Columbus, \$147,521; Joe McKeever, pastor.

First Church, Starkville, \$114,927; R. Raymond Lloyd, pastor.

First Church, Hattiesburg, \$112,553; Brooks Wester, pastor.

First Church, Yazoo City, \$99,825; James F. Yates, pastor.

First Church, Grenada, \$93,183; Jimmy McGee, pastor.

First Church, Meridian, \$82,352; Beverly Tinnin, pastor.

First Church, Vicksburg, \$80,601; John McCall, pastor.

The top 25 churches in per capita giving for the 12-month period were as follows:

Berwick, 28 members, Mississippi Association, \$391, Stephen Echols, pastor.

New Concord, 6, Jasper, \$388, pastorless.

First, Columbus, 1,489, Lowndes, \$167; Joe McKeever.

Prentiss, 498, Jeff Davis, \$164, David Michel.

First, Columbia, 1,516, Marion, \$162, J. Roy McComb.

Enon, 32, Winston, \$150, W. L. Day; Harbortown, 207, Lafayette, \$149, Don Stanfill.

Roxie, 203, Franklin, \$143, Horace Carpenter.

First, Leland, 719, Washington, \$132, James Richardson.

First, Hattiesburg, 1,272, Lebanon, \$131, Brooks Wester.

Pace, 203, Bolivar, \$127, William A. Sullivan.

Union, 161, Clarke, \$124, James Pugh.

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Men's Rally To Focus  
On Dominica Ministry

The Mississippi Baptist Men's Rally, the evening of Nov. 10, will include a short motion picture clip depicting the work of 32 Mississippi Baptist men in Dominica.

The film, put together by Mississippi Baptist Disaster Relief Communications coordinator James Smith, will show the work of the volunteers who traveled from Mississippi last January and February to help rebuild the hurricane-torn island.

In addition to the film, foreign missionary Don Snell, on furlough from Dominica, will be on hand to give a response from the people of Dominica to participants at the rally.

This will come during the conference portion of the rally which begins at 7 p.m. in the Mississippi College coliseum. The banquet portion of the rally begins at 5 p.m. with the serving line

open until 6 p.m. At 5:40 a musical group led by director of missions for Rankin County Baptists, J. C. Renfro, will present a 20 minute set of bluegrass and country music.

Then, at 6, the banquet speaker and musicians will begin. The musicians are Bill and Martha Bacon of Clinton. Banquet speaker is Grady Nutt, humorist.

Principal conference speaker will be James Smith, director of the Southern Baptist Brotherhood Commission.

Tickets for the banquet are still available from the Brotherhood Department at Box 530, Jackson, Miss., 39205, phone 968-3934. The conference portion of the rally is free.

Tickets for the banquet are \$5 each, and must be purchased prior to the banquet. They will not be sold the evening of the banquet. Since the supply of tickets is usually exhausted prior to the banquet, it is suggested that those planning to attend the banquet purchase tickets early.



Snell

Mississippians  
Are Appointed  
To West Indies

L. David and Barbara Murray were among 36 persons named missionaries by the Southern Baptist Foreign Mission Board Oct. 14 at New Bridge Baptist Church, Richmond, Va.

The Murrays will work in the French West Indies, where he will be a general evangelist and she will be a church and home worker. He is associate pastor of First Baptist Church, Zachary, La.

Born in Moss Point, Miss., Murray lived in Baton Rouge, Covington, and Franklin, La., while growing up. He attended Mississippi College, Clinton, and received the bachelor of arts degree from Southeastern Louisiana University, Hammond, and the mas-

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Missionary  
Prayer Requests

RICHMOND — Pray for Southern Baptist and Spanish Baptist missionaries who plan to jointly sponsor a Baptist mission in Equatorial Guinea early next year. This is the first joint venture by Southern Baptists and Baptists of another country to start missions work in a new area.

Pray for new visas for missionaries to Indonesia. It has been more than a year since any new visas were granted by the predominantly Muslim government.

Pray for victims of a recent flood near Ibadan, Nigeria.

Pray for the Southern Baptist missionaries who retired this year. For many of them the country where they served seems more like home than the United States.

Praise God that services in two prisons in Surinam have resulted in 10 professions of faith. (WNU/FMB)

## MBC To Feature Nine Messages

Messengers to the 1980 Mississippi Baptist Convention meeting in Jackson, Nov. 11-13 at First Baptist Church (corner of Mississippi and President Streets) will be treated to nine gospel messages by featured speakers.

These speakers include the traditional president's address and the

convention sermon, plus addresses by the heads of three denominational agencies, plus messages from three out of state pastors and an economist.

Bill Causey, pastor of Jackson's Parkway, is a second term president of the Mississippi Baptist Convention. Traditionally, MBC presidents are limited to two one year terms of office. He will deliver the president's address on Tuesday morning, Nov. 11.

The convention sermon will be delivered by Frank Gunn, pastor of First Baptist Church, Biloxi. A Mississippi

pastor traditionally gives the message.

The agency leaders speaking during the week include Keith Parks, Grady Cothen, and Darold Morgan. Parks heads the Foreign Mission Board, Cothen is head of the Sunday School Board, and Morgan, the Annuity Board.

The three out of state pastors speaking are Ralph Langley, Lester Collins, and Morris Chapman. Langley is pastor of First Baptist Church, Huntsville, Ala. Collins is pastor of Tallwood

By Stan Hasley  
WASHINGTON (BP) — A chief spokesman for the new right has confirmed the widespread suspicion that highly visible television evangelists were recruited to the cause of conser-

MBC Sessions  
Child Care  
Plans Set

Preschool care for ages birth through five will be available during sessions of the Mississippi Baptist Convention, Nov. 11-13 at Jackson's First Baptist Church.

Toby (Mrs. Robert) Denson, preschool director of the church outlined procedures. Parents should register the child, giving children's names, parents and the church. Label all belongings. For infants, leave a schedule for feeding.

Leave the child no earlier than 20 minutes before the beginning of a session and pick them up no later than 15 minutes after the close of the sessions.

Children may stay through the noon meal if parents provide food—baby food or sack lunch. The preschool staff will serve the children the noon meal only. Children must be picked up for

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vative politics by a handful of veteran far-right organizers.

Richard A. Viguerie, invited to debate the involvement of evangelicals in politics before a group of religious communications specialists, identified four such ultraconservative leaders as responsible for putting together the game plan which resulted in the successful recruitment of such electronic superstars as Jerry Falwell and James Robison to the far-right fold.

Besides himself, Viguerie identified the key players as E. E. McAteer, Robert J. Billings and Howard Phillips. Viguerie, the direct mail master fundraiser of new right causes, downplayed his own initial role in the effort, saying the other three actually originated the plan. McAteer, Billings and Phillips "had a vision" that evangelicals could be successfully recruited in 1980 to support conservative causes, including the election of Ronald Reagan as president, he said.

## Not An Apostle

"I was a Paul," he explained, "not one of the original apostles."

McAteer, a member of Bellevue Baptist Church in Memphis, Tenn., is founder and president of The Roundtable (formerly Religious Roundtable). He is credited with recruiting Robison, the Hurst, Texas, evangelist who along with McAteer put together last August's National Affairs Briefing in Dallas which showcased Reagan and new right causes. McAteer is a veteran right-wing lobbyist in Washington, having served earlier as national field director for the Conservative Caucus, the largest of what critics have labeled "extremist" right-wing organizations.

Billings, who along with Falwell founded Moral Majority, was responsible for recruiting the Lynchburg, Va., electronic preacher. Formerly head of the National Christian Action Coalition, an umbrella group which before last year was the only right-wing religious lobby in Washington, Billings recently left his post as executive director of Moral Majority to join Reagan's campaign staff, where his responsibility is to win evangelical votes for the former California governor.

Phillips, another right-wing veteran, is a former aide to Richard Nixon. He founded and is executive director of the Conservative Caucus.

For months, critics of electronic preachers such as Falwell and Robison have suspected that their political involvement sprang not so much from their own initiative but as a result of a coldly calculated effort by conservative hardliners.

Viguerie's open admission at the Na-

tional Press Club gathering, however, is believed to be the first public acknowledgement of the strategy.

Viguerie, whose Falls Church, Va.-based direct mail operation has raised millions of dollars for a wide variety of conservative causes, including the Reagan campaign, declared repeatedly that what the new right set out to do was "imitate the left" and rid conservatives of the image of "losers."

## Being Losers

"We're tired of being losers," he said.

He added he expects the new right to take over the national government "sometime in the immediate future" or not at all. Unless they are successful in their effort to govern before 1986, he went on, "it's not going to happen."

Viguerie expressed the view that because conservatives during the 1980s will have a "considerable leadership advantage" over liberals, "if we don't do it now (come to power), we never will."

Viguerie's opponent in the debate, Walter F. Fauntroy, the District of Columbia's lone representative in Congress, accused new right leaders of being shrewd manipulators who are "misleading a lot of well-intentioned religious people."

The Baptist pastor, also chairman of the Southern Christian Leadership Conference, said his objections to groups such as Falwell's Moral Majority and McAteer's and Robison's The Roundtable are not based on the political involvement of preachers.

"I am a strong advocate of the vigorous participation of churchmen in the political process," he said. What he finds objectionable is "the application by the so-called 'Moral Majority' of religious principles to a very narrow range of secondary political issues, while blatantly opposing the application of religious principles to a broad range of primary political issues."

## Whole Gospel

Fauntroy said Christian believers "have a responsibility to advocate the 'whole gospel,'" a term he said "is caught up in our Lord's inaugural address: 'The spirit of the Lord God is upon me; because he hath anointed me to preach good news to the poor, he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovery of sight to the blind, to set at liberty them that are bruised.'"

He said "ultra-right wing forces" are taking advantage of "many well-meaning born-again Christians" by using Christianity "against the very concerns for the poor that are at the heart of our Judeo-Christian faith."



Gunn



Parks



Cothen



Morgan



Collins



Langley



Chapman



Ward



# Baptist Faith And Message Group Hits Georgia Editor

By Dan Martin

BUCHANAN, Ga. (BP) — Directors of the Baptist Faith and Message Fellowship will decline a Georgia Baptist Convention request that the words "Southern Baptist" be removed from their publication, Southern Baptist Journal.

"Our directors voted not to comply with the request," said William A. Powell Sr., executive vice president of the fellowship and editor of the publication.

"They also asked me to write to the Georgia Baptist executive committee telling them our decision and requesting that they instruct the editor of the Christian Index (Jack Harwell) to state in each issue of the publication that he denies the Bible is the infallible word of God," Powell said.

The request for the removal of the word from the Journal logo was officially relayed to him by Searcy S. Garrison, executive secretary-treasurer of the Georgia Baptist Convention, Powell said.

Garrison was instructed last fall by messengers to the 1979 Georgia Baptist Convention to "make a formal announcement to the press stating that the Southern Baptist Journal is not affiliated with the Southern Baptist Convention" and to formally request removal of the words "Southern Baptist" from the publication.

"We received his letter in May," Powell said, adding the "first time we could deal with it" was during a meeting attended by "10 or 12" BFMF directors at a cabin owned by director Bill Chapman near Sylva, N.C., in late August.

"We voted not to comply with their request and the main reason we did so is that one Baptist organization cannot tell another Baptist organization what to do. The Georgia Baptist Convention does not answer to us and we do not answer to them," Powell said.

Harwell, who has been Christian Index editor 14 years, survived a heated attempt to have him ousted over alleged liberal views toward the infallibility of the Bible at the 1979 meeting in Savannah.

Powell did say, however, that "a move is underway to elect a conservative as GBC president who will follow in the tracks of (Adrian) Rogers and (Bailey) Smith. I did not head the move up, nor did I start it, but I will do all I can to help it along," he said.

Informed Georgia sources indicate a movement has been launched to turn out 2,000 laymen to elect Charles Stanley, pastor of First Baptist Church of Atlanta, and a well-known religious and political conservative.

He added his letter to executive committee members is being timed so "they will have the opportunity to deal with it" when the committee meets immediately before the convention begins and report to the messengers "if they so desire."

"I do not know what they will do," he admitted, "but I will be a little surprised if they comply and instruct the editor."

The Georgia Baptist Convention meets Nov. 10-12 in Tucker, Ga., an Atlanta suburb.

Powell, a former staffer of the Southern Baptist Home Mission Board, also said BFMF directors elected Walter M. Fowler, pastor of Oak Level Baptist Church in Winter Garden, Fla., as president and chairman of the board of directors during the August get-together.

The Journal, said Powell, is mailed to 10,530 persons, including "between 50 and 100 churches" who send it to their membership.

## 'Concerned' Pastors Meet In Order To 'Fight Back'

By Dan Martin

GATLINBURG, Tenn. (BP) — An informal group of 15 to 20 "concerned" pastors met here to discuss the issues and future of the Southern Baptist Convention, but deny they are forming a political faction within the denomination.

The meeting was held in reaction to a group which has set as its goal capturing control of the Southern Baptist Convention, its agencies and institutions.

"We are taking them at their word," said Cecil Sherman, pastor of First Baptist Church of Asheville, N.C., who organized the meeting. "I regret this has come to pass, but I feel we have no choice (but to fight back)."

The catalyst which set off the meeting was a published report which quoted Texas Judge Paul Pressler outlining a plan to capture control of the convention through appointment of trustees to the agencies, boards and institutions.

Sherman, who also is president of the Baptist State Convention of North Carolina, said no formalized organization was planned, but that participants "have returned to our states to try to gather some friends to go to the convention," referring to the 1981 Southern Baptist Convention, to be held in June in Los Angeles.

Sherman declined to identify other participants, saying all would "tell the truth" if asked about their own participation, but had agreed not to reveal the identities of the other participants.

However, Baptist Press has learned the participants included at least one former president of the Southern Baptist Convention, Carl Bates, pastor of First Baptist Church of Charlotte, N.C. Also, all of the participants were pastors; no denominational worker attended. Bates has since been hired to teach at Southern Seminary, beginning in February.

"I would not presume to tell you whether you have any clout," Sherman said. "We are just people who think the stated objectives of Judge Pressler and Dr. (Paige) Patterson mean harm to the convention. . . We reluctantly assembled to work to change the leadership of the convention. We did not turn this corner, we were jerked around it by events in Houston and St. Louis (the 1979 and 1980 meetings of the SBC)."

Although the controversy within the 15.4 million-member denomination swirls around the "inerrancy and infallibility" of the Bible, Sherman and his brother Bill, pastor of Woodmont Baptist Church in Nashville, claim the real issue is "not theology or the Bible," but an "overt power grab." Bill Sherman adds: "Never in the SBC have we had a group who has come out with the stated purpose — the transparent purpose — of taking command. Our system is built on mutual trust and cooperation, so we have been vulnerable to this."

Another participant, Vernon Davis, pastor of First Baptist Church, Alexandria, Va., said the inerrancy debate puts the SBC "in danger of being side-tracked from the basic sup-

## FBC, Columbia, Leads State

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First, Poplarville, 491, Pearl River, \$120, Robert Barnes; First, Corinth, 636, Alcorn, \$120, John Causey; Center Ridge, 53, Kemper, \$118, Arthur T. Engell; First Yazoo City, 957, Yazoo, \$17, James F. Yates; Salem, 100, Hinds-Madison, \$112, Chester Estes; Straight Bayou, 67, Sharkey-Isaquena, \$111, J. Harold Jones; First Winona, 689, Montgomery, \$107, David Pratt; Smyrna, 24, Copiah, \$106, Dexter

The membership of Baptist Faith and Message Fellowship is a "relatively small number," he said. "The major function is the publication of Southern Baptist Journal. We are not promoting an organization or trying to build membership. Our task is to try to inform Southern Baptists . . . to alert people of the cancer of liberalism existing in our Southern Baptist Convention colleges and seminaries and portions of the SBC establishment."

port of missions and evangelism and the strengthening of our institutions. The people who have been supportive of the institutions and missions should be heard from."

(Martin is BP news editor.)

## DeSoto Group Builds Church In New Jersey

Early this summer, 16 men from DeSoto Baptist Association, traveled to Flanders, N. J., which is 60 miles west of New York City, to help build a church building and lead revival services.

The church, Hope Baptist Church, had the shell of the building ready. The volunteers did most of the wiring, put up walls, sheetrock, some painting, and framed out the pulpit stand, choir loft, and back wall of the auditorium.

In addition, four ministers shared in preaching revival services, one man led singing, another played piano, and most did afternoon visiting.

The association hopes to make an annual mission trip and has \$2,500 in its mission budget for 1981.

In 1979, 15 men went to Rock Springs, Wyo., for a mission trip. "We plan now to bring some of the pastors in that area to our association in March 1981 for a Home Mission Conference," says Brown.

The group, led by Ervin Brown, director of missions, included D. F. Wilson, Jimmy Swindol, Larry Weathers, and Buddy Hinson, all of First Church, Eudora; Richard Weddle of Colonial Hills; Elton Nelson and David Taylor of Carriage Hills; Rufus Bailey, Mike Boyd, Mike Spillers, and Ralph Swindol, all of New Prospect; Shelly Adams of Mt. Zion; Joe McClarty of Meadow Brook; Aaron Lewis of Tyro Tate; and Reed Pope of Mt. Zion, Tate.

While still a young man, I was at my workbench one day filing a piece of metal. I was working hard with vigorous strokes but very short strokes. My boss came along, saw what I was doing, and said, "both ends of that file are paid for. Don't take those short strokes with the middle of the file, use both ends."

I wonder if we don't often make that mistake in life. It is commonly acknowledged that we probably don't use more than a small percentage of the potential with which God has endowed us. By His grace, let's take broader strokes, and be more effective by utilizing all our time, talent, and treasure for the Lord. Let's use both ends of the file. — R G LeTourneau.

## Graceland Revival Ends, Spirit Continues There

NEW ALBANY, Ind. (BP) — Nightly meetings stopped after 120 days but the revival spirit continues at Graceland Baptist Church in New Albany.

The church received national attention when an originally planned four-day meeting stretched into three months with reports of healings, deliverance, and a move of the Holy Spirit unprecedented in its experience, according to observers.

"God just continues to move in our congregation in the same kind of way," said Jeff Barbour, associate pastor.

There are no more nightly meetings, but attendance at regular weekly meetings has swelled, filling both Sunday morning services in the 1,200-seat auditorium. The church has added a regular Thursday morning prayer service, Thursday night cottage prayer meetings and a Saturday



## Choir Carnival Enrolls Kids

The Children's Choir Ministry at First, Gulfport began the church year with an enrollment carnival for all children. Entertainment, games, and refreshments were part of the activities. New choir rooms were remodeled and designed. These multi-colored, music-oriented rooms were designed and painted by Andy Kalberg and David Deik. Storybook characters entertaining at the carnival were (as pictured) kneeling: John McReynolds, Anne Mabry, Pepper Smith. Standing: Renee Wall, Ann Gill, Tami Doleac, Van Hutcherson, Sherri Carr, and Michael Evanish. (Not pictured: Jack Brown, Raymond Weaver, Steve Holmes, Jennifer West, Paul Brown, and Tammy Roberts.) Minister of Music is Jimmy Cutrell and Children's Choir Coordinator is Martha Frances Dugger.



## MBCB Executive Secretary

## A Pastor Is A Shepherd, Not A Herder Of Votes

By Earl Kelly

My father never had the opportunity to attend college, yet he possessed more common sense in his little finger than I do in my whole body. My father was not particularly pleased that I felt led to enter the Baptist ministry, but after he became assured that this was a sincere conviction of mine, he became one of my best supporters in helping to bring it about. I never questioned that he stood in the wings to give me his moral support and sometimes financial assistance. Since no one in our family had entered the ministry so far back as the human mind could remember, no one in the family was able to give me trade secrets or advice.

When I was leaving home to enter the seminary, my father said, "I want to pass along some advice that I heard years ago. This advice is all that I have to give you. 'If you expect to succeed, pay your debts, leave women alone, and stay out of politics.' " Through the years I've tried to follow his advice on all three counts and believe this advice could be very helpful to some of the electronic preachers who are currently embracing political causes and political candidates.

During the political campaign, I have read volumes of material that have been presented by right-wingers, middle-of-the-roads, and left-wingers. While trying to assess what each of them has said, I have tried to exercise one of the basic gifts that all Christian people have — the competency of the individual soul and mind. I have listened to and read the writings of some of the best thinkers of our day, and from them I have gleaned the

guidelines for the position which I hold. I am grateful for the contribution which each of these thinkers has made to my own personal philosophy.

We must be wary of giving our complete allegiance to Pied Pipers who focus on single moral issues, who parrot superficial slogans, and who give easy answers to complex problems of society. I am a registered voter and go to the polls during each election time to cast my ballot. My check stubs will also prove that on a personal basis I have made political contributions to certain candidates. On the other hand, I have consistently refused to use my position of Christian leadership for political purposes or to make the gospel hostage to any politician or any political cause. It has not always been easy to resist the temptation to use the office to enhance the image of a political candidate with whom I have much in common, but I have felt that the religious leader's calling is far too high to ever be a mere politician. A pastor is a prophet, not a world leader; a shepherd, not a herder of votes. Religious leaders deal with issues and principles, not with personalities and politicians.

A dear friend of mine hit the nail on the head when he said, "Attempting to turn religious followings into political power is no new thing. It's as old as Constantine in the 3rd century. Those of us who have a sense of history will recall that we have made this trip before and have the scars to prove it — the Crusades, the Spanish Inquisition, the Salem witchcraft trials, and John Calvin's Geneva."

When one of God's servants becomes a leader, whether it's in the role of the pastor, denomination servant, or television personality, wisdom will dictate that he carefully weigh his allegiance and pronouncements before he speaks. Some of those who have assumed that they have the right to publicly positionize large groups of conservative Christian voters would do well to heed the advice of the mother whale to her offspring, "When you're spouting, you're most likely to be harpooned."

## Mississippians Are Appointed To West Indies

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ter of divinity degree from New Orleans Seminary.

He was youth director of Kilmichael (Miss.) Baptist Church and of First Baptist Church, Crystal Springs, Miss., and was associate pastor and youth director of Hillcrest Baptist Church, Franklinton.

Mrs. Murray, the former Barbara Magee, was born in Bogalusa, La., but grew up in Franklinton. She received the bachelor of science degree from Northwestern State College of Louisiana, Natchitoches, and achieved registered nurse standing by examination.

She was a nurse in Jackson, Miss., and a public health nurse for Copiah and Walthall counties, Miss. She taught at Charity Hospital of Louisiana School of Nursing, New Orleans.

The Murrys have two sons, David Seth, born in 1974, and Adam Brandt, 1978. The family will go to Pine Mountain, Ga., in January for a 12-week orientation before leaving for the field.

## W. A. Criswell Speaks Out On Prayer Of Jews

DALLAS (EP via RNS) — W. A. Criswell, pastor of Dallas First Baptist Church has broken a month-long silence to denounce a statement made by Bailey Smith, president of the Southern Baptist Convention, that God does not hear the prayers of a Jew. "I have illimitable love and affection for the Jew," said Criswell. "We wouldn't have a Bible, we wouldn't have the Lord, if it were not for the Jews."

Criswell, pastor of the 21,000-member church, the largest congregation in the Southern Baptist Convention, was president of the 13.5-million-member denomination in 1968 and 1969. When Smith made his statement about the Jews at a Dallas meeting in August, Criswell did not speak out about it because, he said, he did not want to appear to be causing divisiveness within the denomination.

## Carey College Plans Program For Prospects

High school and junior college students across Mississippi have been invited to seek their fortune during the "Diamond Jubilee" at William Carey College, Hattiesburg, on Saturday, Nov. 8. On that day the college will be especially prepared to help prospective students explore the numerous academic programs available there, as well as the college's distinctive Christian atmosphere.

The day-long event is one of the special activities of Carey's 75th anniversary celebration and is planned to be particularly festive. Special entertainment will be provided by two Carey groups, the College Chorus and the Serampore Players, and by Dianne Evans, Miss William Carey College and third alternate to Miss Mississippi.

Registration will begin at 8:30 a.m., Nov. 8, in Wilkes Cafeteria and will continue till 9:30 a.m. During the morning, participants will be given a tour of the campus, and that afternoon they will have the opportunity to meet with faculty members.

Interested students may get additional information from their school counselors and may make reservations by writing the Director of Admissions, William Carey College, Hattiesburg, MS 39401, or by calling 582-5051, ext. 210 or 211.

## Child Care

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the supper meal, as the preschool will close from 4:30-6:30.

The nursery is located on the street level off President Street. Signs point the way.

## Clarke College Alumni Dinner

Tuesday, November 11 - 4:45 P.M.

Walter Sillers Building Cafeteria

(one block from FBC, Jackson)



## Baptist Women Plan Worldwide Circle Of Prayer November 3

WASHINGTON (EP) — Monday, November 3 is the date. An estimated one million Baptist women of the world will meet in thousands of churches and hundreds of private homes to observe the annual World Day of Prayer sponsored by the Women's Department of the Baptist World Alliance.

Kerstin Ruden of Stockholm, Sweden, Women's Department chairman, said that some of the meetings will be in large churches in metropolitan areas, some will be in village chapels in the Third World nations of Asia and Africa, and some will be "a gathering of two or three" in isolated spots where larger meetings are not possible. The significance of the day, she said, is that women in more than a hundred nations will be participating on the same date, using the same program material, and praying for agreed upon objectives.

Women's Day of Prayer was inaugurated in 1948, originating at the suggestion of Mrs. Ruden in Sweden who felt that simultaneous prayer across national borders would help heal the wounds of World War II and point women to common commitment to Christian purposes.

## Simpson County Names Retreat For Wilkin Mangum, Property Chairman



Simpson County Association on Oct. 20 named its retreat area for Wilkin Mangum, left, chairman of the association's property committee for 10 years. Hubston Adkins, right, pastor at First, Mendenhall, presented a plaque to Mr. Mangum from the Association. (Photo by the MAGEE COURIER)



Simpson County Baptists built a four-acre lake this summer, and stocked it with catfish.



The new pavilion at Simpson County Baptists' retreat area has tables and benches to seat 100.

## Clarke President Reveals Names Of Ambassadors

A. C. Johnson, president of Clarke College, has announced the selection of Presidential Ambassadors for the 1980-81 school year.

They are: Delia Pickering, sophomore, daughter of Mr. and Mrs. Dewitt Pickering, Newton; Cecile Reeves, freshman, daughter of Mr. and Mrs. C. L. Reeves of Monticello; Ronnie Lowrey, freshman, son of Mr. and Mrs. Joe V. Lowrey, Hattiesburg; and Tommy Temple, sophomore, son of Mr. and Mrs. W. A. Temple of Meridian. Temple also served as a Presidential Ambassador his freshman year.

The Ambassadors, named by the college president, consist of four freshmen and sophomore male and female students.

As Presidential Ambassadors, students are expected officially to represent and promote Clarke College during on-campus and off-campus activities designated by the college president. They are required to maintain a C average or above in each college course.

Freshmen Presidential Ambassadors may continue to serve as sophomore ambassadors provided they are so designated by the college president after his review of their previous year's work.

## Carey Alumni Invited To Breakfast

William Carey College will host its annual breakfast for alumni at the Mississippi Baptist Convention on Wednesday, Nov. 12, at 7:45 a.m. in the Friendship Center at First Baptist Church, Jackson.

## Marti Solomon Will Be On Program At Associational Acteens Officers' Retreat

The Associational Acteens Officers' Retreat to be held at Camp Garaywa Nov. 14 and 15 will feature Marti Solomon.

Miss Solomon, Acteens consultant for Woman's Missionary Union, SBC, travels widely to promote Acteens and to conduct workshops. She was born in Vicksburg, Miss., and obtained a B.S. degree from Mississippi College and a M. R. E. degree from Southwestern Seminary. As national Acteens consultant, she is promotional leader for more than 126,000 high school girls.

The purpose of the retreat at Garaywa, according to D. P. Smith, state Acteens consultant, is to train associational Acteens officers and directors, and to offer fellowship and inspiration. The cost will be \$12.50 per person.

## Avery Willis Will Interpret "Masterlife"

Avery Willis will lead four "MasterLife" Interpretation Conferences in Mississippi, January 25-28. These conferences will be held in Hattiesburg, Jackson, Oxford, and Winona, and sponsored by the Mississippi Baptist Convention Board's Church Training Department.

MasterLife was developed by Willis while serving as a Southern Baptist missionary in Indonesia. It is intended to build a strong, adequate base for extending and multiplying the ministry of pastors through in-depth discipleship training of church members.

Willis joined the staff of the Church Training department of the Baptist Sunday School Board after serving several years in Indonesia. He is the author of *The Biblical Basis of Missions*, Baptist Doctrine study book for 1980. He adapted the content of this program while serving with the Eastwood Baptist Church, Tulsa, Oklahoma.

The interpretation conferences recently scheduled are to be held on Monday, January 26, at First Church, Hattiesburg, at 7 p.m.; on Tuesday, January 27 at Oak Forest Church, Jackson, at 10 a.m. and at First Church, Oxford, at 7 p.m.; and on Wednesday, January 28, at First Church, Winona, at 10 a.m.

The purpose of the conferences will be to interpret the concept of MasterLife and to enlist pastors in the MasterLife Training Seminar scheduled at Ridgecrest Baptist Conference Center, July 11-17, 1981, or at Glorieta Baptist Conference Center, August 1-7, 1981.

"MasterLife," according to Willis, "is a sequential, developmental, group-discipling process that enables one to make Christ Master and to master life through practicing the basic disciplines of abiding in Christ, living in the Word, praying in faith, living in fellowship with believers and sharing his faith through ministry and witness under the direction of mature, practicing disciples."

No more than two persons from a church will be able to enroll in the seminar at Ridgecrest or Glorieta. One of these must be the pastor. The interpretation conferences in January are intended primarily for pastors and staff persons but lay persons may attend with their pastor.

## Setbacks Diminish Buchanan's Chances

WASHINGTON (BP) — A series of legal setbacks has seriously diminished the reelection chances of John Buchanan, R-Ala., the only Southern Baptist minister in Congress.

The most severe blow to Buchanan's bid to win a ninth term as representative of Alabama's sixth district came when the U.S. Supreme Court let stand an order by the Fifth Circuit Court of Appeals in New Orleans, preventing the veteran lawmaker's name from appearing on the ballot as a Whig Party candidate.

Further damaging Buchanan's chances is a ruling by the local board of electors refusing to permit his write-in campaign to distribute stickers with his name printed on them to be used on the ballots.

## International Students Will Hear Tommy Starkes

The 1980 Mississippi International Student Conference features Tommy Starkes, associate professor of Christian missions and world religions at New Orleans Seminary.

The program takes place Nov. 7-9 at Camp Garaywa in Clinton. It begins with registration at 4:30 on Friday and concludes after lunch on Sunday morning.

Starkes concludes after lunch on Sunday morning. Designed specifically to present the Christian gospel message to students of other cultures who attend colleges in Mississippi, the program offers basic information about Christianity.

Starkes, former director of the Home Mission Board's department of Interfaith Witness, is equipped to offer comparisons of Christianity and major world religions.

Starkes' topics include "Science, Religion, and the Recovery of Joy," and "What Difference Does Christ Make?"

Among special interest conferences will be "Dating Customs in the United States," led by Wil and Mary Ann McCall; "Distinctives of the Christian Faith," by Starkes; and "The Discipline of Christian Growth," by Bill Kirkpatrick.

International students are asked to take national costumes and the group holds a talent show.

The program is sponsored by the Mississippi Baptist Convention Board's Student Work department.

All Carey alumni attending the convention are invited to join President Ralph Nookester and other representatives of the college for the free continental breakfast.

Other small group conferences will be led by Ella Rose Jordan, Bogue Chitto; Ann Merritt, Ellisville; and Denise Windham, Sontag.

Each participant in the retreat should bring sheets for single bed, or sleeping bag, pillow, blanket, towel, wash cloths, sports clothes, Bible, Acteens materials, and money for snacks.

For further information, write D. P. Smith, Acteens consultant, Woman's Missionary Union, Box 530, Jackson, MS 39205.

## Mississippi Baptist Activities

- Oct. 27 Area Brotherhood Leadership Training, 7:00-9:00 p.m. FBC, Senatobia/FBC, New Albany/FBC, Greenwood/FBC, Starkville
- Oct. 28 Area Brotherhood Leadership Training, 7:00-9:00 p.m. FBC, Brookhaven/FBC, Gulfport/FBC, Union/FBC, Laurel/FBC, Clinton
- Oct. 28-29 Spiritual Fellowship Retreat, Natchez Trace Inn, Tupelo 10:00 a.m. 28th-12:00 noon, 29th (CM)
- Oct. 30-31 Spiritual Fellowship Retreat, Gulfshore, Pass Christian, 10:00 a.m., 30th-12:00 noon, 31st (CM)
- Oct. 31-Nov. 1 Mississippi Church Library Organization Workshop, Baptist Building, Jackson, 1:30 p.m., 31st-12:00 noon, 1st (SS)

Thursday, October 30, 1980

BAPTIST RECORD PAGE 3



## GAs, Acteens Give For World Hunger

At Camp Garaywa during the summer of 1980, GAs and Acteens gave \$1,000 as a mission offering for world hunger, to be distributed through the Foreign Mission Board. Last week, while Keith Parks, right, executive director of the Foreign Mission Board, SBC, was in Jackson, D. P. Smith, left, state Acteens consultant, presented a check for world hunger, from GAs and Acteens in Mississippi.

I would rather sit on a pumpkin and have it all to myself than be crowded on a velvet cushion. — Thoreau, Walden.

Sweet is the smile of home; the mutual look, when hearts of each other are sure. — John Keble

## HOLY LAND, JORDAN — 10 days — also includes

- 4 day Bethlehem Evangelistic Crusade
- Bible Baptist Church, Naim Khoury, pastor
- Crusade A first-ever - Dec. 21-24
- Crusade choir selected from group
- Needed - Musicians with wind instruments and singers

Departure N. Y. Dec. 17, 1980

\$1090 all inclusive

For Details, write or call

Tom Larrimore, 1156 Winnrose St. Jackson, MS 39211 (601) 956-1891



Tom Larrimore Music Evangelist

## Church Page Introduction

Hosted By The Baptist Record And Cain Lithographers

Nov. 13 — 1:30-3 p.m.

At The Baptist Building

After Last Session Of The Mississippi Baptist Convention

Includes information on how to get started using the back page of the Baptist Record as a church page; "Testimonies" from satisfied users. Costs of use — (and estimated savings).

## ROYAL AMBASSADOR DAY



NOVEMBER 15, 1980

1:30 P.M. — 7:00 P.M.

COST: \$5.00

At Mississippi College

(This fee includes supper, insurance, and entrance to the football game.

-This fee is not refundable. The deadline for reservations is November 7, 1980.)

Mail to: Brotherhood Department  
Royal Ambassador Day  
Post Office Box 530  
Jackson, Mississippi 39205  
Phone: (601) 968-3934



## CHRISTIAN EDUCATION

Director of Admissions  
Clarke College  
Box 440  
Newton, MS 39345  
Phone: 683-2061

Admission to Clarke College is not denied to any student on the basis of race, color, sex, national origin, or handicap.



# The Baptist Record

OFFICIAL JOURNAL OF THE MISSISSIPPI BAPTIST CONVENTION

## Editorials

### "Go to the polling place" . . . Tuesday is election day

Tuesday is national election day, and the Baptist Record would urge everyone to go to the polling place and vote.

We have no candidates to endorse. We do, however, endorse the idea and insist upon its correctness that American people should show up to vote on election day. The American system is built around that very thing.

By this time people have had opportunity to examine the issues that are to be considered in making decisions. Perhaps decisions have been hard to make, but they should be made by Tuesday.

The question should be, who would be the best candidate for office from the perspective of the person who is making the decision. If the voter is a Christian, then his faith should be a major factor in establishing the perspective from which he decides.

Christian people need to be involved in the political process from voting to campaigning to holding office. The Baptist Record has said for years that America is in trouble because its people have abdicated their responsibility of being involved in the process of running the country. Christians should be involved in order that their Christian viewpoints would help the nation to be better. If we want our elected officials to be Christians, we should witness to them. We might want to vote for Christians because we feel

they would do well, but we must not elect all Christians and then declare that the nation is to be run on some group's concept of Christian principles regardless of whether or not people like it.

There is no one to tell us how we must vote. On the other hand, there is no restriction on anyone seeking to influence our vote. Whether or not we are influenced is our decision.

Religion has been injected into this campaign as never before, perhaps. If the political-religious groups have sought only to shake awake the sleeping voter, as has been claimed, then they are due commendation on their efforts. If that has become their sole objective at this stage of the campaign, it is hard to imagine that it has been their aim all along.

These groups have espoused certain positions on issues, and surely they are completely at liberty to do so. Some of their positions are commendable, but fine shadings on some of the issues make it difficult to agree with their positions 100 per cent. One of the major problems has been that anything less than 100 per cent agreement didn't seem to be acceptable.

Weeks ago the Baptist Record pointed out that their stands on some issues had merit. Surely most of us, if not all, would be opposed to abortion. Whether it should be the subject of a constitutional amendment is ques-

tionable. We can't speak to all of our problems through the Constitution. In this question as in many others is the problem of knowing where to draw the line. Some would permit abortion only to save the life of the mother. Others would want to consider rape and incest.

Most Southern Baptists are opposed to homosexuality, and who among us would want to give license to a homosexual to flaunt his lifestyle. We don't condone the broadcasting of illicit sexual relationships between men and women. Surely no one would want to make overt homosexuality an accepted thing.

Perhaps the issue of greatest confusion is prayer in the public school. The cry has been to return "voluntary" prayer to the public school. By now everyone should know that it was never taken away. State-sponsored prayer has been removed. Some people plead for a return to the time when school days were opened by a prayer period. That was official prayer, however, and it must be remembered that the person directing that prayer period could just as well be a Jehovah's Witness as a Baptist. Religion cannot be a factor in hiring.

A group of Baptist children cannot be forced to utter, participate in, or listen to prayers contrary to their beliefs, and neither can they be prohibited from gathering in groups for

their own prayer times as long as doing so does not interfere with their school work and activities. It should be agreed that sitting for silent prayer and meditation is not good enough. The same First Amendment that establishes that Congress shall not make any laws regarding the establishment of a religion also grants the freedom to practice religion and guarantees the right of peaceable assembly. Any authority that would prohibit students from voluntarily gathering in groups to pray would be just as much in violation of the Constitution as he would be if he forced the group to pray to the mother of Jesus. The group would need a leader. It could be a willing teacher as long as the teacher's participation and the gathering were voluntary.

We all desire to see a moral climate experienced in our country. Regimented prayers in the public schools will not bring this about. Only a spiritual awakening will make it so, and this will not come about from selections in the polling places.

There is one thing for sure. We have an understandable concern for the designs of communism. The best way of playing into communist hands is to fail to vote.

It is a fact that voters have been aroused. We hope this interest is translated into votes. It is our Christian duty to vote. It is our duty as citizens.



## October Interlude

Some miss bright autumn splendor  
Of multicolored trees,  
Because they're dreading winter  
Or raking up the leaves.  
Some miss the sunset rapture  
Of technical skies,  
Because they're dreading darkness  
Or planning for sunrise.  
Some miss life's glory moments  
Along the scenic way  
Because they're occupied  
Savory for a rainy day.  
To live for future years  
Or some far-off success,  
Causes some to miss life now  
And die before their death.  
—Perry Tanksley

the earth. The exercise set our blood to circulating faster. Under the trees, away from the wind, the temperature was exactly right. Only a few feet down the trail I spied a bench. "Why would this be here? No one would want to stop so soon!" But I found out why it was there. It was for resting on the way back!

All along, we stopped to read the notices that identified the major types of trees. White oaks, red oaks, post oaks—this one good for making furniture, that one good for making floors, this one the oldest, that one the largest in the area. Hickories—bright yellow. Under some trees I saw holes dug. W. D. said the squirrels did that. He showed me a furrow along the ground, evidence of a mole's passing through. Cedar trees. Red-gold sweetgums.

Muscadine vines twined themselves about supporting trees. Most of their fruit was gone, but I picked up a pocketful of the wine-dark globules, my mouth watering at the thought of crunching into their sour-sweet goodness.

At one place the trail emerged from the woods and ran a little way beside the water. We sat down on the mud flats below a small pier (the water is quite low right now), for a brief respite. A marker revealed that here a ten-year-old girl from Alabama caught a five-pound bass on a cane pole.

Farther on, a patch of former cropland now given back to the woods was dotted with goldenrod and scarlet sumac. I stepped on something squishy, and looked to find a scattering of purplish-orange persimmons. W. D. picked up a handful and gave me one. When I bit into the ripe, sun-warm fruit, I was surprised to taste only a trace of bitterness. It was good. Really.

Ahead of us, some low-growing trees (I could not identify them, or the bird that perched in one) formed a corridor. The sun by then was almost directly overhead, shining through yellow leaves, so that I felt we were entering a cathedral with a ceiling of gold. All I wanted to do was stand there and sing "My God, How Great Thou Art!"

Last summer in Iowa I heard a journalist, Adele Mackanos, say that humans' basic needs are "something to do, someone to love, something to hope for." I could return from my October interlude in the woods, grateful that I have plenty to do, many to love, and, because of Christ—something to hope for.

## Last call . . . Selection of messengers needed

If messengers have not been selected for the Mississippi Baptist Convention, the time is at hand. Many churches have business meetings on the Wednesday following the first Sunday of the month. That will be Wednesday, Nov. 5. It is the last Wednesday before the convention begins on Nov. 11.

Baptists should participate in their convention, for it is the way to keep it strong. This will be an important convention in Mississippi Baptist history. Following consideration by the Mississippi Baptist Convention Board, the Board of Trustees of Clarke College will be recommending to the convention that the junior college be merged

with Mississippi College. Surely this is a worthy consideration and one that should enlist the attention of all Baptists in Mississippi. This is one of our schools, and last year it came before the convention with a request for help in making a difficult decision. The help was provided, the decision was reached, and now we need to give the assurance of support that will be a continued need.

A \$12.6 million budget will be considered. This is significant also. A great deal of that budget will be earmarked for Christian education, and this involves the future of Baptists and of our nation as we seek to provide an education in a Christian setting. Another

large portion will go for missions endeavors all over our state, across the nation, and around the world. Again our interest is great, for we are led onward in this concept by the Master's commission to us as he finished his earthly ministry. We cannot escape our mandate in this respect.

These and other business matters will be considered, but the convention will not be all business. Some of the finest speakers among Southern Baptists will be on hand to bring inspiration into the sessions. Not the least of these, of course, are our own convention president, Bill Causey, for the annual president's address and Frank Gunn, pastor of First Baptist Church,

Biloxi, for the convention sermon.

The Bible Treasure speakers are also all Mississippians and will provide rich, rich times of Bible study.

Governor William Winter will deliver personal greetings. Among the out-of-state speakers will be Grady Cothen, president of the Sunday School Board; Ralph Langley, pastor of First Baptist Church, Huntsville, Ala.; Lester Collins, pastor of Tallowood Baptist Church in Houston, Texas; Keith Parks, executive secretary of the Foreign Mission Board; Darold Morgan, president of the Annuity Board; and Morris Chapman, pastor of First Baptist Church, Wichita Falls, Texas.

## The Cooperative Program

### A cause for gratitude

Imagine 11,000 churches overseas in 95 nations! These churches are reaching out into the surrounding area through 12,394 preaching points, and they baptized 96,376 converts last year.

Southern Baptists are doing this and much more. Who else has 20 hospitals, 120 clinics, treating one million patients a year? The 382 Seminary Extension Centers are training 6,970 preachers. Our colleges overseas report an enrolment of 114,590 students.

Talk about the electronic ministry! Last report there were 26,901 radio broadcasts to 62 million people. Television time through 1,012 programs was made available to 62,373,000 people.

"They that publish glad tidings" reported 99,806,280 pieces of literature printed. Teaching, training, and healing—the work of our Lord—continue to cause us to rejoice.

The Home Mission Board, our seminaries, and the Radio-TV Commission could make similar encouraging reports. The thing is, our Cooperative Program is working. Ministries at home, national, and international ministries, feel the effects of people

sharing through their local church budget.

October, Cooperative Program Month, is a good time to say "thank you" for all these ministries and to the churches which made it possible.

Thus far, January-September, the 1,915 churches in our convention have given \$6,622,275.00, or 76.6 percent of the budget for 1980. In looking at the contributions for the 9 month period: 153 churches gave nothing in 1979 or 1980.

50 churches gave in 1979 but nothing thus far in 1980.

406 churches gave less in 1980 than in 1979.

1,292 churches gave more in 1980 than in 1979.

58 churches gave the same amount both years.

71 churches which gave nothing in 1979 are now giving.

Our goal is big—to preach the gospel to every person by the year 2,000.

Some years ago Alexander Grant said, "If the principles here advocated (the thing) were adopted, even by the truly converted and spiritual of the members, it were well within the reach of the churches to evangelize the world in twenty years, and actually to preach the gospel to every creature under heaven."

Guy Henderson is consultant in the Department of Stewardship and Cooperative Program Promotion.

## Pertinent Issues

Editor:

I think your editorials regarding the so-called "Moral Majority" and the political efforts relating thereto, are very good and appropriately enlightening. Wholeheartedly, I do not agree with any movement that attempts to force its views and theories upon others. It is encouraging to see a forthright, objective presentation of pertinent issues in the official Journal of the Mississippi Baptist Convention. Thomas N. Boschert Duncan

Note: Five additional letters concerning the activities of political-religious organizations have come to the Baptist Record, but all came in after the letters presented in this issue. They cannot, of course, be run before the election; but if at all possible, they will be run. Unless there is something new that would suggest that additional letters should be run after these, whichever of these letters we are able to publish will wind up the discussion of religion in politics for the moment. —Editor

## Need for Prayer

Editor:

With publicity in most all of our state news media, the members of Woodhaven Baptist Church, Ocean Springs, Ms., submit this letter for your consideration and prayers.

Our brother in Christ Jesus, Harold Saul, a 14-year-veteran with the High-

way Patrol has been fired by the Governor's Office for alleged misconduct. As a member of our church, we know this to be a false accusation against him and his witness for Jesus.

We as citizens and members of Woodhaven Baptist Church have been praying and seeking the Lord's will in this matter. We ask Mississippi Baptists to join with us in our prayers not only for Brother Saul, but also for our Governor's Office.

Concerned Members of Woodhaven Baptist Church

## Postscript to Letter

Some may ask what I personally believe regarding Jesus as the Messiah. Since I did not include such a statement in my letter, I will do so at this time.

I believe that Jesus Christ is the Messiah promised in the Old Testament and accepted in the New. Furthermore, I believe that Jesus believed himself to be the Messiah. I have in the past stated this in my writings and I reaffirm it without hesitation.

I teach and accept fully the statement made in the Abstract of Principles (Article X) used in Baptist institutions for more than 120 years:

"Saving faith is the belief, on God's authority, of whatsoever is revealed in His word concerning Christ; accepting and resting upon Him alone for justification and eternal life. It is wrought in the heart by the Holy Spirit, and is accompanied by all other saving graces, and leads to a life of holiness."

I wrote this letter out of concern for the freedom and salvation of all people everywhere. Our Bold Mission Thrust so dear to the hearts of Southern Bap-

tists, can only be hurt by statements which limit God's power to reach all.

E. Glenn Hinson  
Southern Seminary

This is a postscript to an open letter written by Hinson to Bailey Smith, SBC president. The BAPTIST RECORD did not carry the original letter because of a policy of not allowing one individual to address another individual rather than the editor. The part of the opening letter that the postscript refers to, however, was on Page 2 of the issue of the BAPTIST RECORD of Oct. 2 in a story concerning a meeting of Smith and the editors of the state Baptist papers. —Editor

## Prayer for Robbers

Editor:

I am enclosing a clipping and thought you might be interested in it. It is the follow up on the robbery of our church Jan. 20th.

I personally have no hatred toward them but feel sorry for them for having thrown their lives away like that. We are praying for them, that their lives will be turned around. We pray that they will become Christians and live for God in the future. Something good could come from this.

Please join us in praying for them. Mrs. L. J. English  
Pastor's Wife  
Fort Bayou Baptist Church  
Ocean Springs

The five men who have been accused of robbing members of the Fort Bayou Church were arrested in September. —Editor

No man is good enough to govern another man without that other's consent — Abraham Lincoln.

## Reviews

AN OUTLINED STUDY OF PHILIPPIANS, A Christian's outlook on joy, trouble, death and beyond; by L. E. Green; 4567 Fort Street; Pascagoula, Miss. 39367; available by mail for \$5 or at the Mississippi Baptist Convention for \$1 per copy.

L. E. Green is a retired pastor living in Pascagoula. Each year he prepares an outline of the book for January Bible Study in mimeograph form. The outline for Philipians is 33 pages of single-spaced material.

In his introduction Dr. Green declares, "No doubt about it, Philipians is a document by a tremendous man who is a unique and valid witness that is needed for our time. It has the outlook and witness that sounds the note that we all need to hear."

The introduction discusses the city of Philippi, the church at Philippi, the writer of Philipians, the place and the date of the writing, and the purpose of the writing.

In addition he discusses the words joy and rejoice.

The outline itself has these subdivisions:

Salutation  
Paul's Appreciation for His Friends in Christ

Paul's Experiences of God's Providence in Christ

Paul's Convictions of Faith about Christ

Paul's Review of his Christian Experience in Christ

Paul's Appeal to Beloved People in Christ

Conclusion

The material is well organized and easy to follow. Almost every word used in the outline gives the Greek counterpart and translation along with the explanation.

GOD'S RAGDOLL by Molly Fairchild (Daniels Publishing Co., paperback, 109 pp., available from Mrs. Molly Fairchild, Box 188, Meselle, Miss. 39459). Because Molly Fairchild has a fine sense of humor and a flair for the dramatic, she is an excellent story teller and writer. This book is her story "about what God can do when you surrender your life to Him." It is the story of how God instructed her to make a simple rag doll and with that to venture into witnessing through ventriloquism. Molly and her preacher husband, Elven, who work together as an evangelism team (he with "gospel magic") have made several tours to India, during which time they have seen thousands of professions of faith.

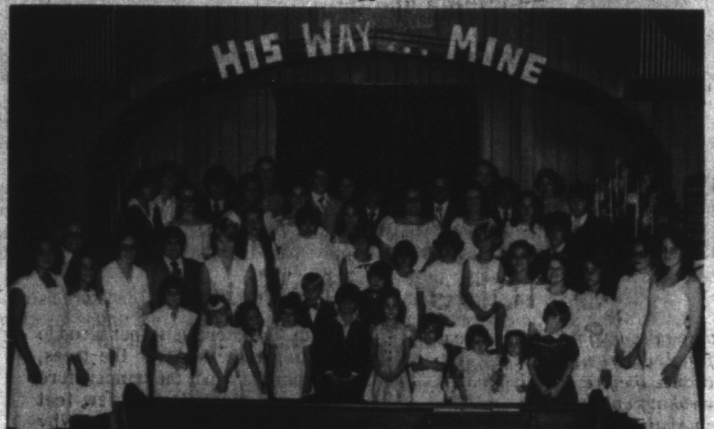
From funny incidents on Casey's Lane in Jackson to tragic days when the Fairchilds' small daughter was near death after an accident, the book runs the gamut from funny to sad and back again. When Molly was in extremely bad health and her life seemed to be at lowest ebb, then God used her and a rag doll and a county fair to begin a ministry that would lead her family from one mountaintop experience to another. Her book is a lesson in how God can take weaknesses and turn them into miracles.



## Just For The Record . . .



POPE CHURCH recently held its first Acteens recognition service. Honored were six Queens — Deborah Simmons, Tabitha Harrelson, Susan Rikard, Helen Wells, Angela Rowsey, and Melinda Presley (not pictured). Queens were crowned and given a charge by Pastor Mitchell Osborne. The theme was "Christ the Hope of Every Nation." Acteens leader is Mrs. H. R. Scoggins.



"HIS WAY . . . MINE" was the theme for the coronation at Longview Church, Pontotoc County, Sept. 14. Nine levels of mission organizations were represented. Mission Friends had two groups; 2-3 year olds and 4-5 year olds. GA's had six groups: Preliminary Maidens grades 1-2-3, Maidens, Ladies-in-Waiting, and Princesses. Acteens had two groups of girls: Queens and Queens-With-a-Scepter. Each Acteen was accompanied by an escort and assisted by an attendant. Bonnie Litton is WMU director.



FIRST CHURCH, ANGUILLA on Sept. 14 had a music celebration and dedication day. The occasion was a gift of a Yamaha piano to the church by Mr. and Mrs. D. T. White in appreciation and memory of their parents Mr. and Mrs. M. F. White and Mr. and Mrs. A. V. Keith. Left to right are Mrs. D. T. White, Mrs. A. V. Keith, her mother, Wayne Fuitt, pastor; Mrs. M. F. White, D. T. White's mother; and D. T. White.

## Names In The News . . .



MELVIN STAFFORD was recognized Sept. 28 for his 20 years as minister of music at Calvary Church, Oak Grove.

The pastor, Douglas Benedict, right, presented a plaque and a gift to Stafford, left, from the church. A reception was held in the fellowship hall in his honor.

Stafford, a builder in the Hattiesburg area, has resigned as full time minister of music to devote more time to leading music in revivals and interim music ministry. He and his wife live on Highway 589, Hattiesburg. They have one son, Bill, of Hattiesburg.



### Church Honors Pastor On 25th Year

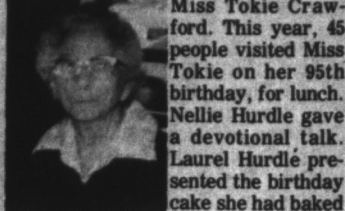
West Heights Church, Pontotoc, on Sept. 21 honored Pastor Jack Gregory on his 25th year in the ministry. The church presented Gregory a silver tray. The Church Training department gave him a wood and silver plaque. Presenting the tray to the pastor, center, is Wilton Chism, left, chairman of deacons. The plaque was presented by A. B. Godfrey, right, Church Training director.

"It was during Church Training Week at Ridgecrest Baptist Assembly (now Ridgecrest Conference Center) of North Carolina in August, 1950 that the Lord called me to preach His Word," said Gregory. He added, "My fees for that week were paid by the older ladies' Training Union class of my home church. They told me they 'felt impressed to send me for that week. I had no idea what the Lord had in store for me. My only desire was to be a major league baseball player.'"

While a student at Southeastern Seminary, Wake Forest, N. C., Gregory was called to pastor his first church. That was in September 1955, so his home church (First Church of Ware Shoals, S.C.) ordained him to the ministry September 25, 1955.

He came to be pastor of the West Heights Church in November of 1974 from the Highland Church, Hope Mills, N.C., where he was then pastor.

### Slayden Church (Marshall County) marked October 15 as a special day, the birthday of its oldest member, Miss Tokie Crawford.



Crawford, Miss Tokie's companion, was honored for her recent birthday. B. Greer Garrett, Memphis, former interim pastor at Slayden Church, gave a talk on the power of prayer concerning the approaching election. (A weekly Bible study, held in Miss Tokie's home, usually averages 14. Miss Tokie is not able to meet elsewhere, because of a broken hip.)

Gulf Gardens Church, Gulf Coast Association, has received recognition as having the fastest growing Sunday School in the association. James D. Whittington is pastor. G. W. Hill is Sunday School director.

Centerville Church (Mississippi Association) is holding a dedication service and open house Nov. 2 for their newly reconstructed sanctuary.

The program will be during the morning worship service at 11 a.m. Lunch will be served and from 3-5 p.m., there will be an open house for visitors. Jimmy Simeon is pastor.

### Byram Church Will Show "Road To Armageddon"

The film, "The Road to Armageddon," on the end of time, will be shown at the Byram Church Sunday night, Nov. 2 at 7 p.m.

Henry J. Bennett is pastor.

## Staff Changes

Kenneth Roberts has resigned the pastorate of Monticello Church after 12 years there. He is available for supply preaching and/or interim pastorate. His address: Box 1127, Monticello, MS (phone 587-2529).

Edward Knox has resigned as pastor of Chesterville Calvary Church, Pontotoc County.

## Straight Bayou Harvest Day Will Be Nov. 2

The seventeenth annual Harvest Day will be at Straight Bayou Church Sunday, Nov. 2.

C. C. Carraway, pastor of the Silver City Church, will bring the message at the morning worship hour. Leading the congregational singing will be Ken Turner, of Belzoni, who will also lead in a period of gospel singing in the afternoon.

A Harvest Day dinner will be served at the church.

During the worship hour the members will give their annual Harvest Offering for the total church program.

Services will begin with Sunday School at 10 and continue with worship at 11, the meal at 12:15; and the afternoon service at 1:30. There will be no evening service.

Harvest Day Committee members are: Jane Hodnett, Genie Kent, Ruth Hodnett, Charlotte Powell, Jewel McCoy, and Wilma McDonald.

Harold Jones is pastor.

## Revival Dates

Parkway Church (Chickasaw): Nov. 2-7; at 10:55 a.m. Sunday and 7 each evening; Jack Gregory, pastor of West Heights Church, Pontotoc, evangelist; music evangelist, Don Moore of Aberdeen; Sandra Hardin, pianist; Shirley Thomas, organist; James H. Cannon, pastor.

First, Collinsville: Nov. 2-5; Guy Henderson, Clinton, consultant, Stewardship department, MBCB, evangelist; Sidney Thompson, leading the music; Mrs. Eloise Pigford, organist; Mrs. Melita Tomlinson, pianist; J. M. Snowden, pastor.

Oak Grove (Neshoba): Oct. 31-Nov. 2; Friday night, Saturday night, and all day Sunday; lunch at the church on Sunday, followed by a song service and sermon in the afternoon; Chris Curtis, pastor.

Joey Bennett, a student in the Master of Divinity program at New Orleans Seminary, has been called as pastor of the Knox Baptist Church, Tylertown. He is the son of Mr. and Mrs. J. D. Bennett of Gulfport. His wife is the former Nancy Stegall. They have one son, Josh.



Larry Booth has accepted the pastorate of Cascilla Church. He moved from the Kensington Church in Memphis, where he was minister of outreach.

A native of Camden, N. J., he received the B.A. degree from Trenton State College and later a master of arts from the same school. While teaching industrial arts at Florida Institute of Technology he served as counselor and later as department chairman. In 1975 he became a Christian and later felt God's call to the Gospel ministry. He is currently in his second year at Mid-America Seminary in Memphis.

Booth is married to the former Linda Clarke of Closter, N. J. They have two girls, 3 and 5.

Terry Wayne Sharp began his ministry with First Church of Hattiesburg on Oct. 25 as minister of youth education activities.

He is a native of LaFollette, TN, and is married to the former Kathy Gayl Chapman of Louisville, KY. Terry and Kathy have one daughter, Rebekkah Danielle, age 14 months.

Terry received the Master of Religious Education degree from New Orleans Seminary in 1978. He is also a graduate of Cumberland (Baptist) College in Williamsburg, KY.

Before going to First Baptist Church, he served as minister of youth and education at Meadowbrook Church, Oxford, AL.

Ronnie McCall has resigned as minister of music and youth at McLaurin Heights Church, Pearl. He has become a salesman with Fidelity Union Life Insurance Company in Hattiesburg where his wife is a graduate English student at University of Southern Mississippi. He has joined the Music Hall Singers, a gospel quartet.

Mrs. Roland Gough is serving as director of the Child Development Center program at Highland Church, Meridian. She previously was teacher of five-year-old kindergarten children. Jackie Hamilton is pastor.

First Church, Collinsville, has called Sidney Thompson as minister of music and activities. He and his wife Zona Gail and their two children have moved to Collinsville, where he began full-time ministry on Sept. 21.

First Church, Holly Springs, recently welcomed Donnie Stewart as pastor.

Mildred Snowden has been called as minister of music and youth at Woolmarket Church, Gulf Coast.

## Halloween

Halloween can only be beautiful  
To those in the sight of God  
Who praise Him for all things dutiful  
Like scarecrows on the sod  
That frighten away blackbirds.

Praise him for Halloween colors  
Of oranges and black;  
And for the moon man has conquered,  
And let us not be slack  
To thank Him for orange pumpkins.

Thank Him for black kittens to love and pet;  
The treat of brooms to sweep things clean;  
But be aware of spiritual tricks  
Attached to Halloween.

This year let us turn Halloween into  
a spiritual treat  
by placing a scripture  
verse with each treat we hand out.

—Sarah Peugh



Style winners at Raymond Church's Sesquicentennial Celebration were: Mrs. W. B. White, women's costume; John Beale, men's attire; Susan Shuttleworth and Julie Carr (not pictured), children's style winners; Mrs. Sam Mason, pastor's wife; Mrs. Bill Moss, chairman of Old-Fashioned Day; and Tarry Carter, longtime member of the Raymond Church.

## Raymond Celebrates 150th

Raymond Church celebrated its 150th anniversary recently with a combined homecoming and Old-Fashioned Day. Jerry Brezeale, former pastor (1963-1966), was guest speaker.

A meal was served at mid-day, both "on the grounds" and in the Fellowship Hall.

The afternoon portion of the celebration featured "Pages From The Past," recognition of former pastors and members, sharing of testimonies, special music, and the presentation of style show winners.

Sam Mason, pastor of Raymond Church, is assisted by Bob Shuttlesworth, minister of music and youth, and Mrs. Edith Ballard and Mrs. Ann Laster, instrumentalists.

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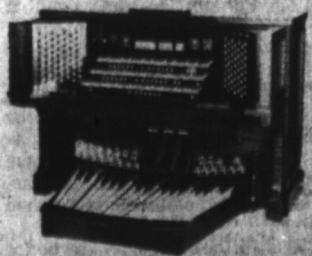
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## Home Mission Board Appoints Mississippians

ATLANTA (BP) — Seven former foreign missionaries were among 35 persons appointed to mission service by directors of the Southern Baptist Home Mission Board during their fall meeting.

The former Foreign Mission Board-appointed missionaries are Urban and Loretta Green, who served in Nigeria and Ghana from 1963 to 1978; James Kellum Jr. and Paulette Kellum, who worked in Vietnam and the Philippines from 1971 to 1980; Gordon Robinson, who served in Nigeria from 1955 to 1980; Wade Akins, an FMB journeyman in South Vietnam from 1968 to 1970, and Sherry Akins, a journeyman in Nigeria from 1968 to 1970. All seven persons were appointed to missionary status.

"The appointment by the Home Mission Board of seven former Southern Baptist foreign missionaries emphasizes the reciprocal nature of mission personnel today and underscores Southern Baptists' world mission efforts," said board President William G. Tanner, of the appointments, which raised the total home mission force to 3,016.

Other appointments included four missionaries, 10 missionary associates, two mission pastor interns and 12 persons who will receive church pastoral assistance.

The Greens will work in Tulsa, Okla., where he will be director of the Baptist Educational Center, working in cooperation with the board's black church relations department.

The Kellums will live in Memphis, Tenn., and he will be a language missions consultant for Shelby Baptist Association. Before his service in the Far East, he was pastor of churches in Mississippi and Washington. After his return, he was minister of youth and

education in Mississippi. He is a graduate of Mississippi College and New Orleans Baptist Theological Seminary.

Robinson will live in Talent, Ore., where he will be director of missions for Douglas-Siskiyou Baptist Association.

The Akins couple will work in Land over Hills, Md. He will be director of missions for Prince Georges Baptist Association.

Other missionaries appointed were George and Lenora Davis of Fairfield, Ill., and Don and Barbara Wells of Deer Park, Texas.

Among a group of missionary associates appointed were Steve and Delda Morse of New Orleans, La. They will relocate in Clovis, Calif., where he will be a church planter apprentice. He is a graduate of the University of Mississippi and New Orleans Seminary.

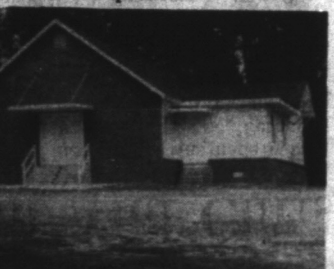


Morse

## Conference To Feature Hensley

NASHVILLE — "O Give Thanks" is the theme of the 1980 Thanksgiving single adult conference which will be held Nov. 28-30 at Ridgecrest Baptist Conference Center.

J. Clark Hensley, author of *Coping with Being Single Again*, and director of the Christian Action Commission, Mississippi Baptist Convention, will be the featured speaker.



Hensley

## Antioch Will Dedicate Building

Antioch Church, Winston County, will dedicate its new education building and the renovation of the exterior of its existing building on Sunday, Nov. 2. Both buildings and furnishings are debt free. The Harmony Boys and Pam will sing during morning and afternoon services. Lunch will be served in the Fellowship Hall. Ira Griffin is pastor.

## Capital Needs Budget Checks Are Presented

NASHVILLE, Tenn. (BP) — Four checks, totaling \$2.5 million, were presented to agencies of the Southern Baptist Convention during the September meeting of the Executive Committee.

Harold C. Bennett, executive secretary, told committee members and guests 1979-80 Cooperative Program receipts surpassed the operating budget and the capital needs budget, and moved into the challenge portion, making presentation of the checks possible.

Through Sept. 24, he said, receipts

amounted to \$71,148,315.81, which includes \$68.5 million for the operating budget, \$2.5 million for capital needs, and \$148,315.81 toward the Bold Mission Thrust challenge goal.

Bennett presented checks to William Pinson, president of Golden Gate Baptist Theological Seminary, \$1,314,000; Duke McCall, president of Southern Baptist Theological Seminary, \$528,000; Randall Lolley, president of Southeastern Baptist Theological Seminary, \$600,000, and James Smith, executive director of the Brotherhood Commission, \$58,000.

## Lillian Lowe Has Taught SS, 57 Years Straight



Marler and Lowe

By Anne McWilliams  
Mrs. Lillian Lowe has spent 57 consecutive years teaching Sunday School. First Baptist Church, Houston, took note of this, and on Sept. 28 recognized Mrs. Lowe. Ken Marler, pastor, presented to her a plaque of appreciation. Since she began teaching at the age of 16 she has never attended an adult Sunday School class.

Besides being a Sunday School teacher, Mrs. Lowe is the church's WMU director, and the Chickasaw associational Baptist Young Women director. She was RA leader at First, Houston, from 1949 until 1969. From the 1950's and continuing until now she has been a GA leader at her church, and a leader of children in Church Training.

In the past, she was associational GA director for seven years and as-

sociational WMU director for seven years.

"I remember well the Sunday School teacher who inspired me to become a Sunday School teacher," Mrs. Lowe said. "She was Mrs. Tillie Turner, a Presbyterian teacher. As a child I was living in Ackerman in Choctaw County. We went to the Methodist church Sunday mornings, the Baptist church in early afternoon, and the Presbyterian church in late afternoon. Mrs. Turner, the teacher in the Presbyterian Sunday School, was a great influence on my life."

She said the first class she taught was at Concord Church in Choctaw County when she was 16. "We used Scripture cards." Ever since, she has taught children, and youths in Sunday School. If she has missed any Sundays, this was due to illness, and the number she has missed has not been large. Her present class is made up of 11th and 12th grade girls. Formerly she taught the 8-year-olds for eight years after she organized the 8-year department.

On Wednesday evenings, she has a particular assignment in preparation for church suppers: "heat the rolls and make the tea." In fact, almost every activity that she is involved in, is in some way connected with the life of the church.

Mrs. Lowe, a widow, has lived in Houston since 1941. Two of her three sons live in Houston, and the other in Florida. She has nine grandchildren.

She made a profession of faith when she was ten years old, and was baptized by the grandfather of Charles Whitten, who is now a missionary to Spain.

## Devotional

## Warning Against Too Much Emphasis On Things

By Howard E. Spell, Dean Emeritus, MC

Shall the axe boast itself against him that heweth therewith? shall the saw magnify itself against him that wieldeth it? as if a rod should wield them that lift it up, or as if a staff should lift up him that is not wood? (Isaiah 10:15, ASV)

It is often said that America is a gadget-conscious nation. Let a company develop an automobile or a household appliance with a few more gadgets than a competitor, and they have a greater sales potential. God's meaning in the quotation from Isaiah seems to be that we are too much concerned about things and not enough about persons.

While we spend untold amounts of money in research designed to conquer diseases and prolong life, we spend far more seeking to develop machines which will kill the greatest number of people in the shortest length of time. To be sure, no one would argue against a nation's efforts to develop proper equipment to defend itself against aggression and destruction, but we surely need to spend more time examining the philosophy of life we are developing.

The industrial world today has become dependent on machines. Let a computer break down and many organizations seem paralyzed. The "saw" is magnifying itself against the one who was supposed to use it. Implements are designed to be used by people — not to dominate them.

Through Isaiah God seems to be saying to us today, "Do not worry as much about the hardware as about the persons using such and about the values we are developing."

Through the Marshall Plan and other agencies we have sent untold millions of dollars in tools and equipment to less fortunate nations, but seem little concerned about persons and the sense of values we may be helping them to develop. The very fact that we send tangible objects may cause them to have some of the same ideas God was denouncing through Isaiah.

God said, concerning this attitude people were developing "Therefore will the Lord, Jehovah of hosts, send among his fat ones leanness; and under his glory there shall be kindled a burning like the burning of fire" (10:16). This is a warning we cannot afford to ignore.



Mt. Carmel Constructs Church

Mt. Carmel Church, Edinburg, which for a good many years held joint services with another denomination, decided to buy two acres of land across the road, build a church of its own and to go full-time. This the congregation did; the above photograph shows the new structure at its present stage. Three men in the picture, Clayborn Perry, Leston Webb, and Lloyd Payne, have given their full time to the building of the new church. Many others have also contributed time and materials. The new building contains a sanctuary seating 150; a fellowship hall, kitchen, restrooms, baptistry, choir, and seven classrooms. It is centrally heated and air-conditioned. A steeple has been installed. Randolph Scott is the pastor.

## Uniform Lesson God's Covenant And Christ

By Jack Glaze, Chairman,  
Division of Religion, MC  
Bible Passage: Luke 4:16-30; John 13:31-35; Mark 14:22-25

Lesson Background: This lesson begins a new unit, "The New Covenant in Jesus Christ." It is the climax of the study of "God's Covenant With His People." In Jesus the fulfillment of God's redemptive plan is brought into focus. The promise of a new covenant announced by Jeremiah 31:31-34 following the fall of Jerusalem (586 B.C.) had long been delayed. Malachi, (ca. 450 B.C.) probably a contemporary of Ezra, closed out the Old Testament prophetic scene. Nearly four hundred years of silence fell on Israel without any clearly identifiable revelation from God through a known prophetic voice.

During the latter Old Testament period, Israel's faith was sorely tested by the secular Greek spirit (Hellenism) and then by persecution from the Seleucid rulers of Syria. The Maccabean revolt (167-165 B.C.) restored Jewish religious independence, only to fall to the Roman authority in 63 B.C. The fires of Jewish nationalism; hatred of foreign domination; dreams of ancient Davidic glory; highly developed legalism; strongly centralized temple worship, and faith in a temporal messianic age to come were ingredients that were fanned into flame when the long prophetic silence was broken by the voice of John the Baptist. "Prepare ye the way of the Lord" (Luke 3:4). The age of the New Covenant was at hand.

The Lesson Outlined:  
I. The Dawn of the New Age (Luke 4:16-31). Luke repeatedly emphasizes the power of the Holy Spirit in both the Gospel and Acts. He states that the gift of prophecy had been revived under the inspiration of the Holy Spirit (Luke 1:41, 67). For him, this was a sign that the new age, the age of the Messiah, had dawned. Then he writes that Jesus returned from his baptism full of the Holy Spirit (4:1). As Jesus began his public ministry, Luke states that the Master went to his home town and, as was his custom, went to the synagogue on the sabbath. There he officially announced that the Messianic Age had dawned.

Weekly in the synagogue a section of the Law (Torah) was read that was designed to cover the Pentateuch in a three-year cycle. Following this, a reading was taken from the prophets. On the occasion of Jesus' visit, it is not

clear if this selection was made by the head of the synagogue or not. Perhaps he only indicated that a reading was due from Isaiah, and the specific selection was left to Jesus himself. Standing, he found the passage and read a messianic portion located in Isaiah 61:1-2. Then, according to the custom of the day, he sat down to deliver the sermon. The reference to the Spirit (v. 18) in the Isaiah passage reminds the reader of the recent baptism of Jesus when he was anointed for his messianic mission. Now he announced that the scripture was fulfilled in his person. He said: "This day is this scripture fulfilled in your ears" (v. 21).

II. The Sign of the New Age (John 13:31-35). Jesus' public ministry had come to a close and he was with his disciples. It was the day before the Passover and Jesus knew that his hour had come (13:1). He washed the disciples' feet in a demonstration of humility and service. Then he predicted the betrayal of Judas (v. 30).

Another step had been taken in Jesus' glorification. The Master saw the cross as inevitable in the process of victory over sin and in the final establishment of the New Age. However, the disciples did not understand the words of Jesus until after the events of Passion Week. Consequently, his followers needed help. Glorification would involve separation. The coming difficulties could easily dissolve the group and result in the disciples returning to their old way of life. So Jesus gave his "little children" a new commandment: "that ye love one another." Love in the sense of the highest devotion to God was already known. The new dimension was to "love one another," and its motive power came from a new source — "as I have loved you" (v. 34). An unselfish love would bind the disciples together and prove that they were his followers. Jesus set the example in His humble self-sacrificing services. The sign of the New Age, or New Covenant, would be love for one another.

III. The Seal of the New Age: The New Covenant (Mark 14:22-25). Mark concisely summarizes the final eventful meal, and places its theological significance in perspective. In the first place, Jesus took the bread and wine as symbols which he gave to the disciples. They, on their part, would have to appropriate the divine gift and assimilate it even as food had to be eaten and digested (22-23); however, Mark

stresses that Jesus took the initiative in giving the bread and wine. Also, since he was with them in the flesh when he instituted the memorial supper, he regarded the elements as symbols. They point to the sacrifice of the Cross, and in partaking, the believer identifies personally with that redemptive event. There was no transformation of the elements; they were symbols.

The long awaited new covenant (cf. Jer. 31:31) would be sealed by the blood of the Lamb of God (v. 24). The old covenant had been sealed with the blood of an animal sprinkled on the people (Exodus 24:7-8). The new covenant would be sealed by the sacrifice of the innocent Son of God. His blood would be "shed for many."

Finally, Jesus looked beyond his death to the consummated kingdom (v. 25). And so it is with the believer today. Paul understood this well (1 Cor. 11:26). The continued observance is in remembrance of his death and serves as a memorial "till he come."

The New Age was sealed by the blood of the new covenant and the "Lord's Supper" looks backward to his sacrifice and forward to his return and the final consummation of the Kingdom.

The Lesson Applied: Israel of old was told to keep the Passover year by year as a memorial to God's deliverance of the people from Egyptian bondage (Exodus 12:24-27). New Israel is charged to keep the "New Passover" (Lord's Supper) until he comes!

The new covenant age calls for practical service to the disadvantaged. Jesus ministered to those rejected by the religious community of his day. He saw the value of people and in his compassion offered liberty to the ones bound — physically and spiritually. Prejudice and exploitation are not consistent with the spirit and practice of Christ's covenant community.

Early Christians were characterized by "loving one another." They demonstrated a superior ethical, lifestyle and freely gave themselves in compassionate service to others.

It is easy to say that love governs our actions. But what kind of love is it? Self love or Christian love? Can a church effectively announce the transforming love of Christ to a lost world if its fellowship is divided and characterized by distrust rather than love and confidence? How does the Spirit evaluate us today? (cf. Rev. 2:1-7)

## Life and Work Lesson

## Jesus Facing Temptation

By Bobby Perry, Pastor,  
First, Moss Point  
Luke 4:1-13

That Jesus was actually tempted is well attested in the New Testament. The humanity of Jesus was taken seriously by the New Testament writers. Jesus was not only sinless; He was righteous. This righteousness was His own achievement under conditions of severe and repeated trials and temptations.

Matthew and Luke, who tell of the miraculous conception of Jesus, also give most attention to Jesus' temptations. They do not credit His sinlessness to Mary as is done in certain theological circles. As early as the second century, the victory over sin was being said to be found in Mary herself. The dogmas of her "immaculate conception" and her "perpetual virginity" are well-intended but misguided efforts to account for the sinlessness of Jesus by seeing Mary herself as sinless. This is completely foreign to the New Testament. Jesus was tempted even as we are tempted, but He triumphed where we have failed.

The temptations which followed the baptism experience relate directly to Jesus' work as the Christ. The questions faced in them had to do with the nature of His mission. What kind of Messiah was He to be? Was He to use His power for selfish purposes? Was He to tempt God by creating situations designed to force God to act in His behalf? Was He to let important yet secondary values like bread become primary? Or was it to be a matter of trusting God completely, obeying Him without reservation, and seeking to glorify God alone?

Jesus rejected the role of a political Messiah. His mission was to establish His kingdom via a cross.

### I. The Setting.

The Spirit of God led Jesus into the wilderness to wrestle with the question of messianic methods. From the very beginning the devil's purpose was to destroy the messianic mission. In the wilderness the purpose of God and the purpose of the devil warred within the Son of God.

Luke's "being full" of the Holy Spirit means that Jesus was completely controlled by the Spirit. So He was in the sphere of the Spirit or sustained by

Him for the entire forty days. If we had only Luke's account in verse 1, we might think that the temptation itself lasted for forty days. But from reading both Matthew and Luke we know that it came after forty days.

### II. The Temptation to Personal Preservation

The first temptation revolved around personal preservation. After Jesus had fasted for 40 days, the devil said, "Since you are a Son of God, say to this stone that it might become bread." To understand that Satan did not approach Jesus at a weak point, but at one of His strongest convictions, is important. At the time of Jesus' baptism, the voice from heaven declared Jesus to be God's beloved Son. Perhaps the devil sought to create dissatisfaction by suggesting that God should never treat His Son in this fashion.

Jesus' response to this temptation was one of finality and definiteness. God's Spirit had guided Him into the wilderness; He could never question the Father's love for the Son. Jesus' familiarity with the Old Testament provided His recourse. Using words from Deuteronomy 8:3, He replied that "man shall not live by bread alone, but by every word of God." This response suggests that man is dependent upon God in every responsibility and aspect of life. God, who had nourished the Israelites with manna and quail, could surely supply the wilderness needs of His Son.

### III. The Temptation to Political Conquest

The second temptation was to adopt the devil's methods in ruling over the kingdoms of the world. Luke 4:5 indicates that the devil took Jesus into a high mountain from which He would view the kingdoms of the world in a fleeting moment. If Jesus would worship Satan and thereby recognize his authority, Jesus would receive not simply a messianic kingdom, but all the kingdoms of the world. Satan's deceit is revealed in the promise.

Jesus foiled the devil's intent a second time. He refused to accept the current Jewish idea of the Messiah as an earthly ruler. Once again His answer was based upon the Old Testament's warning in Deuteronomy 6:13, "Thou shalt worship the Lord thy God, and him only shalt thou serve." In the moment of temptation Jesus recognized

that man cannot worship God and Satan.

### IV. The Temptation to Sensationalism

The third temptation called upon Jesus to do the bizarre or risqué, thereby achieving his purpose. Anything but the cross! Elements present in the preceding temptations are found in this one too.

The temptation occurred with Jesus on a pinnacle of the Temple and was focused upon His strength. The Greek construction could be translated, "Since you are the Son of God . . . Employing the words of Psalm 91:11-12, Satan rationalized this temptation: 'He shall give his angels charge over thee, to keep thee: and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone.'"

For the third time, Jesus repelled the temptation by depending upon a teaching from Deuteronomy 6:16, "You will not tempt (test, try, determine how far He will go) the Lord your God." This temptation at the point of the spectacular self-display was not compatible with God's will for Him. To test God, to see how far one can "push" Him, is not to trust Him.

There were two things wrong with Satan's quoting Scripture. Jesus quoted Luke. The devil quoted poetry as though it were law. He took a beautiful poetic promise of God's loving care and twisted it into prosaic law. Thus he hoped to cause Jesus to doubt God or else put him to a test. Just because someone quotes Scripture does not always mean that he is speaking truth. We should be certain that it is not quoted out of context or applied contrary to its intended meaning (Hobbs).

### Conclusion

When the devil had tempted Jesus, he departed. But his departure was not permanent. Christians might erroneously believe that one victory over evil is final. For Jesus, and all within the kingdom of God, temptation will continue throughout the lifetime upon this earth.

Jesus demonstrated how one can be victorious over temptation. He promised His followers the same reservoir of strength that He used to experience victory over evil: use of Scripture, prayer, commitment, and the power of the Holy Spirit. Christians have been promised the ultimate victory in the strong name of the Son of God.